THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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THE FAREWELL.

Since o'er the wave thy Father's mandate calls thee
And bids thee seek thy home in climes afar,
Sweet brother, part in peace, whate'er befalls thee,
Still may His presence be thy guiding star,
To point with Heavenly light thy pilgrim way,
And shine in warning love when thou wouldst stray.

Should langnor come, thy gentle frame oppressing,
And tremble in thine eye the silent tear,
That now no more thou hear'st a parent's blessing,
Nor tender words, that sickness self could cheer,
Be Jesus' sheltering banner o'er thee spread,—
His everlasting arms support thy head.

With thine, our prayers shall rise to Heaven ascending,
Nor seas, nor furthest space, a barrier prove,
And, at the shrine of mercy, sweetly blending,
Shall find acceptance through redeeming love;
In lands remote our parted course may run;
But nought can sever hearts in Christ made one.

How beautiful, on earth's dark hills appearing,
Day's harbinger, the messenger of peace:
How sweet his earnest voice,
The wanderer cheering, that tells of morn arising,
ne'er to cease!
Bear *thou* those tidings o'er the heaving main,
And turned to songs shall be our parting pain!

MARY LUNDIE DUNCAN.

MISSION IN MEXICO OF THE ASSOCIATE REFORMED PRESBYTERIAN CHURCH, SOUTH.

THE A. R. P. Church, realizing that missions, both home and foreign, are the very life-blood of the church; that since the divine command is, "Go ye into all the world—," the church can only live by aggressive work, felt it to be their bounden duty to select a foreign field, and send out another laborer. After mature deliberation and prayer to God for directions, in 1878 they decided on Mexico.

That faithful servant of Christ, Rev. Neill E. Pressly, offered himself for the work and was accepted. He and his family were sent out in December, 1878. The first year was spent in acquiring a knowledge of the language and methods of work employed by other missionaries. Actual work began in fall or winter of 1879. The field selected was Tampico, on the Gulf coast of the state of Tamanlipas. This field had been occupied by Rev. Mr. Hutchison, of the Northern Presbyterian church, and was by him transferred to our missionary; Serion Trujillo, the native assistant of Mr. Hutchison, became the assistant of Mr Pressly.

The first year was one of discouragement and hard work. The pioneer missionary has difficulties to contend with, and dangers to encounter which none can know but those who have had similar experience. The slavish fear of the poor devotees of Romanism rendered his work doubly hard. But God sustained, encouraged, and gave him health, strength, and grace to go forward, and now the day is brightening; the harvest is approaching. The past year has been one of large success, for which we should be thankful to the Master who giveth the increase.

Prof. Hood, the statistician of Synod, says: "Of the 21 American organizations operating in foreign lands, ours has very much the smallest working force. Still, while the average per cent. of gain for all in 1886–7 is 11 per cent of the present total membership, ours is 38 per cent of the present total. In fact, the Evangelical Association is the only one that has a larger per cent of gain than ours."

Some extracts from Report of Board of Foreign Missions and also from Mr. Pressly's report to Synod, will give a clearer idea of work accomplished. The Board says:

"Our missionary, Rev. Neill E. Pressly, has had a hard, rough year, as missionaries generally have, in long and laborious journeys by day and night through malarial regions, over high waters, across mountains, which exposed him occasionally to violence of infuriated parties. He has been diligent in the use of means, in visiting from house to house, in distributing tracts, in preaching the gospel and in dispensing the sacraments; in Sabbath Schools and prayer meetings, which things were done under disagreeable and forbidding circumstances."

Mr. Pressly, in his report, after expressing gratitude and thankfulness to God for His care and favor, says: "We began feeble, but God has strengthened us; we began fearful, but God seems to encourage us. It will give you pleasure, while to us it is a cause of much rejoicing, that the Lord is opening the ears of many to the gospel tidings, and an encouraging number have renounced the faith taught in the Romish church, and are looking to Jesus as their only Mediator and Saviour. These are manifest proofs of the divine approbation, and warrant us not to lay off our armor, but to persevere in the work, and the church to renewed diligence and love."

Of Tampico Station, Mr. P. says: "It is with sincere gratitude and thanksgiving to God that we can report a liveier interest in this central station. The attendance on religious worship, which has been uninterrupted during the year, has been better and the increase in membership larger than in any former year. * * * After so long a time it is a pleasure to report that a corner lot in the central portion has been purchased, price to be paid $2550.00 Mexican currency." There will be a church erected on this lot very soon. "This station has 15 families, 37 members, 23 of whom were received this year, &c."

"Chiconcillo Station, under care of Inez Hernandes, (Licentiate) continues to greatly prosper. This is an active working church. The three weekly services have been uninterrupted. Out stations where services are held regularly are Polo Balaneo, El Estero, Los Organos and Lapa Boco in the town of Tautima. The girls' school, open all year, conducted by Dona Gila, 17 pupils. Another school at Palo Blaneo, under direction of Eduarda Garcia, 11 pupils. Chiconcillo has 53 families, 5 ruling elders, 127 members, 38 of whom were received this year; 33 adults and 28 young persons have been baptized. * * * "A church building has been erected here."

"Panuco station, directed by Lenon J. Zaleta (Licentiate). They are preparing to build a church here, the increase not so large as in the other two stations. In Panuco and three out stations 9 families, 25 members, 13 of whom were received this year; Sabbath school, 14 pupils."

"Tampico Atto station, Nemises, Arabelo, preacher (Licentiate.) Number of members increasing slowly."

Puebla Viego station and out stations—Pacencia, Vega de Otates, and Mr. Pressly says appeals have come from Tantoyuea, Tuxpan and Tantinca for men to preach the gospel. In all, 87 families, 200 communicants, 78 accessions, 61 adults baptized and 43 youths and children. Losses, 5 members and 4 baptized children by death, 5 dismissed, 4 deserted, 98 adherents, 5 Sabbath schools, 16 teachers, 138 pupils, 2 day schools, 28 pupils, $127.34 contributed, and Mr. P. adds, "who can review it without emotions of gratitude to God."

In view of all these encouraging facts, Synod at its late meeting in October decided to send out two more missionaries. Rev. J. S. A. Hunter and his wife, Emma Hunter, having offered themselves for this work, and being highly recommended by the Board of Foreign Missions, they were accepted; have been sent out and, if favored, have by this time reached their destination.

Mr. Pressly has also published 1000 copies in Spanish of 34 selections of psalms, from the press of the Presbyterian Mission in the city of Mexico; also 100 copies in Spanish of our book of church government, discipline and directory for worship.

And now, with songs of praise and thanksgiving to Almighty God for His blessing on the work, the church has gone forward in the name of her Master, and sent out two more laborers, well qualified with grace, culture and zeal for Christ and His cause, to that land, so near, and yet so far, where souls are fettered with chains of false religion more galling than tyrant's yoke, longing for that freedom which Christ alone can give. The blessing of God on the labors of His servant in Mexico has awakened a thrill of joy in the hearts of all God's people. Thus the "reflex influence" is bringing a blessing on the home churches. There seems to be an awakening, arousing and stirring up. New missionary societies are organizing, and finances of the church are in better condition than for years past. God

grant we may all be infused and enthused with the spirit of Him who bought the church with His own precious blood, and whose strong arm and gracious promise, "Lo, I am with you," shall conquer the prejudices, loose the galling chains of superstition and slavery, and let the oppressed souls free—out of darkness, ignorance and sin, into the blessed light and liberty of the children of God.

"Give unto the Lord the glory due unto His name." MRS. A. M. BRICE.

MISSIONS IN MEXICO.

To give a proper account of existing missions in Mexico is no easy matter, within a brief space. While we are transferring the pen portrait to type the conditions undergo such change that our picture is no longer accurate. But some facts are very noteworthy. The war in 1847, which poured our troops over the border, introduced the Bible in the knapsacks of our soldiers. God thus made the wrath of man to praise Him. The seeds of the kingdom were sown in the bloody furrows of war-fields. Then Miss Rankin crossed the border in 1864, and heroically trained and sent out native colporteurs. The entrance of the Bible was the signal for the beginning of modern missions in Mexico When Mr. Forcada went to Zitacuaro he found that, six years before, a Mexican had begun to sell Bibles and tracts there, and the way was prepared.

In 1869 Rev. Henry C. Riley was sent out by the American and Foreign Christian Union, and being skilled in Spanish, was able at once to begin work. He found a flock without a shepherd—four years before, a band of Protestants had been ministered to by Francisco Aguilas, a convert from Rome and its priesthood, who had died in the very heart of battle. This little flock Mr. Riley undertook to shepherd. He made pulpit and press ring with fearless words that aroused even a murderous spirit of hostility. God gave him a singular colleague. A Dominican friar, Manuel Aguas, a very gifted man, undertook to be champion of Rome in the contest with Mr. Riley, but by his very studies to expose the mischievous errors of Protestantism was convinced of the errors of the Papacy, and Saul once more at the gates of Damascus became Paul. He wielded the thunder-bolts of Jove. He exposed the iniquities and idolatries of the Romish church; he pierced the disguises of a Jesuitical priesthood; he was keen as a sword, heavy as a hammer, resistless as a fire. But his zeal was selfconsuming, and he died in 1872.

The work went on, but through blood. There were forty martyrdoms as the price of heralding the gospel; the priests abetted the murders, and then rang out from church belfries the "Te Deum" of massacre. But the Episcopalian church of our country fostered the work, and some of the splendid cathedrals that President Juarez had confiscated in 1860 became, at a nominal price, church edifices of Protestants.

The Methodists entered in 1873. The Congregationalists, under the A. B. C. F. M.; the Society of Friends; the Baptists since 1870, and the Associate Reformed, are at work. The result of twenty-three years of work, since Miss Melinda Rankin crossed the border in 1864 and set her native colporteurs at work, is more than 16,000 communicants gathered in the regular churches. But figures cannot accurately convey facts. Opposition and persecution have raged, but the work has survived them. The people are awakening from a long sleep. They are reading everything, Christian

or infidel. Now is the time to pour Christ's forces into the land of the Aztecs. Side by side with the Teocalli and its chapel of the Virgin must be reared the simple church of apostolic days, with its primitive worship, its open Bible, its simple faith in Jesus. There is gold to be mined in Mexico richer in yield than all the material treasures of her treasuries of precious metals. Oh, for a church alive to the privilege and peril of this great opportunity! *Missionary Review.*

HOME MISSIONARY WORK AMONG THE IMMIGRANTS.

MRS. HELEN A. MATHEWS, MISSIONARY AT CASTLE GARDEN.

FROM present indications the year 1887 will be known at Castle Garden as that in which the greatest number of passengers ever landed. During the month of April 54,834 were registered, an increase of 18,000 over the same month last year. People who come to Battery Park to gaze upon the Statue of Liberty, lifting high her torch to light the emigrant to this fair land, cannot fail to notice the large, low, round building standing at the extreme point of the Island, and they also know that it is a landing place for the emigrants, but few are aware of the immense amount of business done there.

About eighty-four steamships arrive every month; twelve from the Mediterranean, bringing the children of sunny Italy, with many Arabs and Armenians; fourteen from the Baltic and Zuider Zee, freighted with Russians, Finns and Scandinavians; twenty from the German Ocean, loaded with Danes, Dutch, and Teutons; six from France with Bartholdi's countrymen; and thirty-two from Great Britain and Ireland. In April every steerage berth on these vessels was full, and over three thousand persons were waiting for transportation at Liverpool and Cork, four thousand at Palermo and crowds at Rotterdam, Antwerp, Bremen, Hamburg, Copenhagen and Stettin. The steamships are all inspected before coming up the Bay, then the passengers and their baggage are placed on a barge and taken directly to the Garden. They are first registered and questions asked as to their future destination. The great Rotunda contains many conveniences for the newly landed passengers—telegraph offices, an exchange office where foreign money can be changed and drafts cashed, ticket office, restaurant and provision counter. Beer is sold here by the bottle, but no liquor, and of course tobacco is freely used. The officials are uniformly attentive, and much pains is taken to keep the building clean, a very necessary precaution for reasons that I need not name. After registry, they remain some hours in the building, and then is the opportunity for the missionary. One day's business last month will show what the work is. Five ships landed a total number of 3531. Of these 2500 were English speaking. The sights and sounds are more suggestive of Babel than Pentecost, and the perfumes anything but such as come from the Spice Islands. We take special pains to ascertain the destination of the people, also their spiritual condition, and have many precious seasons to converse with hopeful souls who know the Lord. Many pleasant episodes indicate that our labor is not in vain in the Lord. Already emigrants whom we met last fall have communicated with friends in the old country telling them of the Woman's Home Missionary, and directing them to come to her for advice. So that it is no uncommon thing for persons

to come to our book cupboard and ask for some reading; even naming the tract wanted, word having been sent home that they were given away. We also have letters from families who have been sent to places of employment by us, thanking us for interest taken in them.

The need of a Mission house and emigrant home that shall be under our own control, becomes more and more apparent. So many ask, "where can I go and be away from liquor selling?" Then if such a place were established the ministers in Great Britain and Ireland, from whose churches and congregations so many come, could direct them to us, and they would be saved from the dangers connected with the common boarding house. One young woman last month who came from County Armagh, Ireland, bearing a letter from the Methodist minister there to any Methodist minister in New York, was taken to the priest's house, 7 State street. They kept her over night, but she was required to attend mass. This she objected to. She came to us in the morning and we forwarded her to her destination in Newark.

Some of the scenes in Castle Garden are exceedingly picturesque. This especially on arrival of ships from Italy. The women dress in brilliant colors, and many of them wear glittering jewelry. Large brooches and heavy pendant earrings are common, and gold embroidered bodices and accompanied with bright scarfs and shawls for the head, of all the colors of the rainbow, make a spectacle once artistic and cheerful. The Pomerania women too are worthy of notice. Generally well shaped, wearing short skirts, and high boots of fine leather. They move about with an ease and natural freedom that would charm the hearts of dress reformers.

We have much to teach in that line of spiritual things, but we have also much to learn on the line of simplicity and true content from those who never studied fashion plates, and have had the scantiest, hardest fare all their days.

Among the many pathetic scenes, amusing features are not uncommon. Hans Hausen, a Dane, from Copenhagen, came in with his wife and two sons. The wife was five feet eight inches, and the sons five feet ten inches each, but the father as he passed the recording desk was quite hidden by it. The clerk looked up and asked who was responsible for the strapping specimens of humanity standing there. "Here he is," said the wife, and stooping down she lifted up a little man not much over four feet high, who told the clerk that he was the father of the stalwart men and husband of the fine specimen of womanhood who lifted him so that he could see the fact recorded.

Enough has been said to show that Castle Garden presents a most fruitful field for labor, the possibilities are immense, and we feel as if we had just begun to develop what shall prove a mine of precious jewels for the crown of our Lord Jesus Christ. We have office room at No. 27 State St., on Battery Park, through the kindness of the Tract Society, and here we shall gladly welcome our friends and receive such supplies as they may wish to send for the relief of the needy among the thousands with whom we have to do.

Since writing the above we have to report 9802 passengers landed in one day. The place swarmed and overflowed with teeming, bustling life. Such a time was never seen before, even here where crowds are the rule instead of the exception. One official after another broke down trying to call the names, and it was late in the night before the last name was registered. This gave work for many days, and still they come. Our prayer is for wisdom to meet them as they come in the spirit of Him who welcomes all.—*Women's Home Missions.*

THE FUTURE OF OUR BOYS.

Mr. Noah Brooks, whom all boys will recognize as one of their best friends, and as one of the most interesting writers for the young people of this country, comments in a forcible way on a question of ever pressing importance in the current issue of the *Epoch*. It is, "What Shall Be Done with Our Boys?" He finds the learned professions full, and many avenues of work either crowded or closed. The sea, which formerly gave occupation to thousands of brave American boys, is now sailed by vessels manned by foreigners. The employments once wholly filled by male youth are now largely occupied by women. These include clerical positions, private secretaryships and the like. It is true that the new order of things makes competition sharper, and gives boys fewer chances; but this country is so large, and its interests and demands so multifarious, that there is always something for every one to do. It stands to reason that all boys cannot achieve wealth and fame; but as the years go by the proportion of the fortunate ones will constantly grow larger. What is needed more than anything else to add to the usefulness and honor of coming generations is a higher and fuller appreciation of the dignity of labor.

We have in mind the experience of a Maryland boy who was left several thousand dollars by his father. He did not squander it, as many boys would have done, but he determined to spend it all, and he did it in such a way that it became the very best investment that he could have made. He went into one of the railway shops of the city at nominal wages, and paid the rest of his expenses out of his little fortune. He learned all he could in a practical way there, and entered a first class school of technology. By the time he graduated his money was all gone, but he was able to earn his way. He kept on learning, and the consequence was that he soon rose to an excellent position, and to-day he is in receipt of a splendid salary, and is considered one of the best men in his profession in the country.

Mr. Roberts, the wonderfully able and astute president of the great Pennsylvania Railroad, started out as a chain carrier in a surveying party. Mr. Frank Thompson, the vice president of the same road, was an apprentice in the Altoona shops. Mr. Samuel Spencer, of the B. & O., and one of the best railroad men in the country, was a clerk not many years ago at Camden Station. Instances innumerable could be cited, and the moral of them all would be to learn a trade, and to trust to industry and application for promotion. The future of our boys is the future of our country. We have not the slightest doubt that it will be brilliant and substantial, but the individual cases of marked success must always depend upon the capacity and industry of the individuals. Boys who look upon life as a serious problem that must be worked out and not played out, are able to take care of themselves. The idlers, who expect to live on money which they do not earn, are the drones in the great national hive of industry.—*Scientific American.*

"The time is short. With the heathen population of the world increasing by 20,000,000, while the whole Christian Church wins but 3,000,000 to the faith of the gospel, what possible hopes remain of this world's evangelization unless we pray more fervently, give more largely, go in greater numbers, and adopt plans and measures vastly more effective in bringing God's saving truth to the hearts and consciences of earth's perishing millions?"

THE STORY OF JUSTINIAN AND THE GREAT CHURCH OF CONSTANTINOPLE.

THE great Emperor found in the great city of Constantine no temple worthy of God, and he said, "I will build one, and the glory shall be mine; and when I die the angels at heaven's gates will say, 'Enter, Justinian, who built the great church of God.'" So he alone built the temple, and ordered over the door, the words,

"BUILT FOR THE GREAT GOD
BY THE GREAT EMPEROR JUSTINIAN."

And so, sure enough, when the great marble cathedral was completed, carved in beautiful forms and garnished with gold, silver and gems, the day before it was to be dedicated the workmen carved in the stone over the door the grand inscription to the glory of the builder. The next day the chariot of the Emperor rolled up to the door of the new church, at the head of a great procession. He raised his eyes to the doorway, and there he read, not the inscription he had ordered, but another:

"THIS HOUSE TO GOD,
EUPHRASIA, THE WIDOW, GAVE"

He angrily called the workmen to account, but architects and carvers all testified that during the night the *inscription had been mysteriously changed*, and the chief priest said to the Emperor, "This is not of man, but of God; the finger that wrote the commandments on store, and the sentence on Belshazzar's palace wall, has graven these words."

So, at the Emperor's command, the widow Eupheasia was sought, that they might know why God had transferred to her this honor. After a long search they found her, not a rich lady, but only an old, poor, gray-haired woman, sick and bedridden, in an alley. She had not even heard of the wonderful inscription, and had given nothing to the temple. But one day, suffering great pains, she saw the oxen dragging the marble from the ships up the streets from the wharves, and the load was so heavy and the stones in the street so rough that they were cutting their feet upon them. And she said to her attendant, "Take handfuls of straw from the bed on which I lie, and strew them on the roadway, to make it softer for the poor beasts. That is all I have done."

Justinian learned the lesson. He had been building for his own glory, and his offering was not accepted. But this poor widow out of the loving heart had done what she could, known only to God, and her offering was in his eyes more than the gold and silver and precious stones of the king.

Let the beautiful fable teach us who are the true builders of God's temple.

THERE are those who say, "We have heathen enough at home; let us convert them before we go to China." That plea we all know, and I think it sounds more cheap and shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for exemption and indulgence on the ground of its own neglect and sin. Even those who make such a plea, feel, I think, how unheroic it is.—*Phillips Brooks.*

PROF. Henry Drummond, of Glasgow, in one of his admirable talks at the Northfield Conference, gave this bit of Bible-reading on Life: "Christ is our exemplar. *His object:* 'I come to do thy will, O God.' *His Food:* 'My meat is to do thy will, O God.' The *Society* he gives: 'He that doeth my will, the same is my brother, my sister, my mother.' *Education:* 'Teach me to do thy will.' *Pleasure:* 'I delight to do thy will. He that doeth my will abideth forever.'"

Young Peoples' Department.

BIBLE READING.

THE great commission. — Matthew xxviii., 18-20.

Christ's authority.—Hebrews i., 1-8.

Christ's present position.—I. Peter iii., 22.

Power promised to the disciples.—Acts i., 8.

The promise to all believers.—Acts ii., 38, 39.

The gospel for the whole world.—Matthew xxiv., 14.

How to receive the gospel.—Mark x., 15.

Faith the great condition.—John iii., 15, 16.

Extent of the gospel provision.—Hebrews ii., 9, 10.

Extent of the preaching of the gospel.—Luke xxiv., 46. 47.

Old Testament doctrine as to the gospel unfolded.—Luke xxiv., 25-27.

Prophetic testimony verified.—I. Peter i., 9-12.

Example of prophecy fulfilled.—Acts iii., 24-26.

One gospel and one salvation.—Acts iv., 11, 12.

One example of its power.—Acts x., 44-48.

The exercise is designed to show the perfect adaptation of the gospel of Jesus Christ to the salvation of the world.

Each passage may be unfolded or illustrated at pleasure.

LITTLE JANET; OR THE ORIGIN OF JUG BREAKING.

BY LUCY WALTON FLETCHER.

I was much interested some time since in reading an account of the Banner Sabbath School in jug-breaking, connected with the Westminister Church, Elizabeth, New Jersey.

At the time appointed for the breaking of the jugs, quite a crowd was assembled, and a handsome sum realized from their contents and the sale of the decorated jugs.

It may interest the dear young people who have in many places adopted this method of raising money for the missionary cause, to know that the use of these missionary jugs originated among the native Christians of Southern India, as we find it stated by Mrs. Holcombe in the *Foreign Missionary*, but was in reality the outcome of an effort made by a little English girl to do what she could for the poor heathen.

She had been listening to an address from Bishop Sargent, to the Sabbath School of which she was a member. He had spent nearly half a century in missionary labor among the people of Tinne Valley, a district of Southern India. The Bishop told them that he hoped to make them another visit before his return to India, and earnestly requested that each child would do all that he or she might be able to do, in the meantime, for their less favored brothers and sisters in India.

Little Janet was very poor indeed. There were none of the luxuries, and few even of the comforts, of life in her humble home. What could she do? Even her time was not her own, for she had to help her mother in the daily household work. But she felt that she must do something, and where there is an earnest will, there will generally be found a way. Her young companions

told her of the beautiful savings banks they had bought to hold their offerings, but Janet felt that she could not afford to use any of her hard earnings in that way, so she consulted her young brother, and, with his assistance, soon found herself the owner of a nice little bank made out of thin strips of wood, which answered her purpose very well, and was not long empty.

Every penny the poor girl could earn by extra labor, or save by some act of self-denial, was dropped into the little box, and she eagerly awaited the Bishop's promised visit. At length he came, and Janet went forward with her class, as they were called upon for their offerings. Her rough little box made a poor show among the gilded banks of her young companions, and little Janet watched the Bishop with flushed cheeks and beating heart as he took them up one by one. As the silver coin rattled out of the gay boxes, she thought of her hard earned pennies, and sighed to think how small her offering must appear, but she remembered the widow's mite, and felt that the dear Saviour would not despise the gift of her loving heart.

Bishop Sargent heard the story of the little wooden box and became greatly interested in its owner. He not only took her pennies, but begged permission to take the box with him on his journey to India.

It was customary at that time in India for the men to wear jewels in their ears; even the poorest among them wore a small gold earring clasped in each ear. The Bishop had often tried to persuade them to give up this foolish custom, and soon after his return to them he made an address to the native Christians of Palamcottah on the subject of giving. After telling the story of the young English maid, he held up her little box before them, saying, "If one very poor little girl could do so much, ought not you to do more? Is there not something you prize, but could do very well without, and put into this box, as a sacrifice for your Lord?

Holding out Janet's missionary box in his hand, he awaited their answer in silence, but no one responded to his appeal, and he replaced the empty box upon the stand, saying, "I had hoped this day to see this box filled with useless ornaments, which for Christ's sake, you were willing to resign, but no one has consented to make even this small sacrifice."

The service closed, and the good Bishop returned to his home sadly disappointed. He had not been seated long in his study, when a man came in who had been one of his audience, and unclasping his earrings, handed them to the Bishop, saying he had worn them for twenty years but was willing to give them up. "Put them in your box for the Lord." Soon another, and another came in with the same offering, until the little box was quite filled with gold earrings.

How it would have rejoiced the heart of little Janet to know that her poor little box had started on such a mission, for this was only the beginning of its work.

On the morning of the day following the Bishop's address, one of the native helpers came to him, and after making his salaam, went on to say, he had slept little for thinking of all the Bishop had said about giving to the Lord. He had not been so liberal as he ought to have been, and although the members of the church were all poor, they might do more. He then suggested a plan by which these offerings might be increased. "The potter could make little vessels entirely closed, except a small slit in the top, through which *pice* could be dropped into the jugs; each person could, day by day, or week by week, put in something for the Lord, giving as God

had prospered him, and at stated times we could meet together to present our offerings."

The good Bishop was rejoiced to find that his people were so thoroughly in earnest, and heartily approved of the plan proposed. In a few days the man came again, bringing with him his savings bank fresh from the potter's hands. He had pasted on it a slip of paper, on which he had written in large letters, "Freely ye have received, freely give." It was not long before a missionary jug was found in every house.

Twelve months passed away, and a meeting was appointed for the general collection. Taking up one of the jugs, the Bishop shook it from side to side, but it gave no sound, although it outweighed many of the others. It was found to be entirely filled with *pice*, the free-will offering of a poor woman, who earned her living by sweeping the travelers' rest house. The contribution amounted to sixty-four rupees, twenty-five dollars.

Before dismissing the people, the Bishop reminded them of the bountiful harvest God had given them; that they would reap the grain from their rice fields twice during the year. Should they not, as often, give as the Lord had prospered them? And they cheerfully responded to the call. Six months afterward the congregation united in a Thanksgiving service, when their offerings were found to be ninety-four rupees.

One of our American missionaries who visited them just after one of their semi-annual collections, writes that the sum raised amounted to one hundred and eighty-four rupies, and she goes on to state that the example of this church had been followed by many others, and orders for missionary jugs were received from churches all over the district.

Little did our poor English maiden think, as she and her brother whittled out their rough pine box, that its story would go around the world, and the little box, itself, originate a movement that would be unending in its results.—*Advocate and Guardian.*

RATTLERS OF THE NORTH PACIFIC.

BY MR. J. B. MCCULLAGH, AIYANSH, NORTH PACIFIC.

One day, passing through the village of the Gitlakdamuks, a repulsive-looking individual—a medicine-man—spoke to me. "I was just coming down to see you, Shimoigiat," he explained; "it is not often I ask you for anything, but I want a little black paint now." "What do you want it for? I inquired, thinking, perhaps, he wanted to add some new medicine to his stock in hand. "Oh," said he, "I have just made a coffin for Laubagan's wife, and I want to paint the railings around her grave." "And when did she die? I asked. "O" said he, "she is not dead yet, but," in a matter-of-fact tone, "she soon will die! "I will see her then," said I, returning to the house. Here I found Laubagan supporting his wife in his arms, while she was struggling with a ruthless cough. Having watched her for a while, I felt that, left as she was, she must soon die, but that with a little care she might recover.

Wrapped up in some blankets, and placed in a canoe, she was soon comfortably accommodated at Aiyansh. Just as I expected, she soon began to improve, slowly but surely, and, much to the astonishment of every one, two months later she resumed her accustomed household duties, while the medicine-man's

own wife died and filled her coffin.

And now comes a little scene. "Go-away," though a "medicine-man," or "Alaidim" himself, was so impressed by the superior manner in which my medicine "walked" over that of the Alaid, that he got up an indignation meeting against the "rattlers" at which they were compelled to disgorge every blanket, pot, pan, dish, and dollar they had taken from Laubagan's wife during her long illness.

These worthies, not being able to contradict the truth of what "Go-away" said, sought a companion in Skoten. (Skoten is *the* chief of all the Gitlakdamuks.) In the meantime, I had other patients from Gitladamuks, all progressing favorably. Skoten then gave out that it was a dangerous thing to have anything to do with me, as my "*secret law*" (real object) was to make them Christians! I was a cunning hunter, and bated my trap very enticingly, but it was not fair of me to seek to catch people while they were sick and weak. The medicine-men thought that their rattling was a necessary first step to my successful treatment of bad cases. Whereupon I had to make a discovery also,—that their rattling over any one completely shut them out from my treatment; for I could not afford to have the benefits of the Mission, or any measure of them, supposed to be due to the "devilries" of the Alaid, who was connected with the medicine-men.

A case soon occurred in which I had to put this rule into practice. Lthekqu, a young chief, whose wife I had previously under my care for almost fatal injuries received from a grizzly bear, was taken very ill. They rattled over him for eight days, and then brought him to me. It pained me exceedingly to do so, but I refused even to see him. So they took him back wailing and lamenting, and placed him again under the Alaid. After two weeks more of useless rattling, the Alaid was dismissed as a failure; and then of my own accord I stepped in and drew out the "devil" with a little bromide of potassium. My sending Lthekqu back without mercy completely dismayed the rattlers. Hitherto I was "bad" because I took in the sick, now I was "bad" because I would not do so! However, I do not think any more people who wish to be treated by me in their sickness will go first to the Alaid.—*Church Missionary Juvenile Instructor.*

WILLIE'S FIVE CENTS.

Five cents for building mamma's fire,
And four of them I'll spend
For candy; the other cent
To heathen lands I'll send.

The heathens have no Sabbath School,
Nor books, nor cards; let's see!
I think I'll let them have two cents
And spend the other three.

No! three for them and two for me,
But how I do love candy!
I think so fast I almost wish
The store could be more handy.

But heathen boys don't know of God,
Or Adam, Paul or Noah,
One cent will surely do for me;
My mite box shall have four.

And here's the store and candy too,
Right here before my eyes;
Four cents for God and one for me,
The sweetest candy, boys.

COME UNTO ME.

"Come unto me," the Savior speaks.
"Come unto me," thy love He seeks.
With joy, with peace, with happiness,
He ever waits thy soul to bless.

"Come unto me," Oh hear His plea!
"Come unto me," He died for thee.
Oh soul, with heavy burdens pressed,
Go unto Him and find thy rest!

"Come unto me," He calls thee still.
"Come unto me," whoever will.
For He no seeking soul rejects,
But all who come in truth accepts.

"Come unto me," I hear Him say.
"Come unto me," the door, the way.
For unto Him all power is given,
And He alone can lead to heaven.

E. K. MARQUIS.

Missionary Correspondence.

WOMEN'S DEPARTMENT OF MISSIONARY EFFORT OF ASSOCIATE REFORMED PRESBYTERIAN CHURCH, SOUTH.

Dear Friends: We have now secured a house, the requisite equipments, a native teacher and recite five lessons per week, Saturday and Sabbath excepted. The teacher is a gentleman of thirty-five years perhaps, and teaches a select school in the city. He meant to include the Sabbath in our five days of recitation, and when told that we keep the Sabbath holy he asked to be excused. He comes to our residence and instructs us one hour, and charges as twelve dollars per month. Our grammar is the combined Spanish and English method. Under Dr. Scott's suggestions while in Galveston, we ordered the meisterschaff system of learning Spanish by Dr. Rosenthal. It cost us five dollars, but we are very much pleased with its appearance. It is divided into fifteen very small volumes, and can be obtained in German, Italian, French, or Spanish. Our studies are now of paramount importance.

The charm of the city consists in the abundance of fresh dense foliage throughout the rocked-paved streets, and especially the two plazas. One of these is about one hundred yards square, with naught but round topped, pretty shade trees, with inviting seats underneath. New York might very gracefully covet such a place. The other plaza, is about the same size, and only a few yards from our door, is laid in flower beds and now contains many beautiful, tender flowers, the names of which we do not know. There are trees of blooming flowers, evergreens and many orange trees laden with golden fruit, and delightful sprigs of orange blossoms. The air to-night is literally filled with fragrance. It seems that the city is almost entirely surrounded by water.

When we landed on Sabbath, our trunks were all opened at the custom house. Families were out in full force, and lawful business transacted in the stores as on week days. The brass band was discoursing sweet music on the plaza. Sometimes a thing melodious *per se* is not so under certain circumstances. The next Sabbath we awoke with a devotional spirit, but before we even arose the cannon was discharged, the martial music pealed forth, and a thousand gaudy soldiers marched through and through the city. It was a national day, and in the center of the city quite a number of flags were hoisted. In the afternoon, the parade was repeated with quite a reinforcement

of cavalry, consuls and various officers. I have never seen such a grand display and could have beheld it with exceeding interest, but when oh! when shall dawn on us another holy Sabbath day. The next Sabbath here was included in the Carnival, and that required masquerade and a thousand silly utterances and maneuverings that would distract one's thoughts on any day. During the service in the church that night, assumed voices were chattering on the streets, and while returning home, as they suddenly appeared with wild vociferations, Bro. Pressly said, "it is a wonder the Lord doesn't open the earth and swallow them up." To add to this day's mortification, we had engaged some molasses from the country, and of course they brought it in on this very day. We resolved not to be ensnared again, but to keep clear our own consciences. When the next Sabbath dawned, all this masquerade continued with the addition of a Carnival ball for children, and to our complete chagrin, the laundress brought our clothes fresh from the laundry.

We expected Sabbath desecration with its evil attendants before we came here, but to speak of it will show you that there is work to be done.

What scores of blooming children of interesting minds and manners daily pass our door. If the house of Obededom and all that he had were blessed of the Lord while the ark of the covenant abode under his roof, is it vain or presumptious for us to hope that Christ, the Great Antitype of the covenant, may take up his abode in the hearts and homes of these benighted people, and constrain them to feel for the souls of these children, and to appreciate the value and importance of family religion.

Yours truly, EMMA HUNTER.

Tampico, Mexico, Feb. 27, 1888.

LETTERS FROM INDIA.

SIALKOT, INDIA, March 10, 1888.

I had undertaken to write a letter to the friends at home on the subject of Special Objects in connection with Mission work, and more especially in connection with the Girls' Boarding School. Before I had my letter finished, however, the article on that very subject copied from *Woman's Work for Women*, appeared in the *United Presbyterian* of February 2nd. It is just what I wanted to say, and I endorse it thoroughly. My object in writing this is to ask all our friends who have not noticed it particularly, if there are any such, to look it up and give it a careful reading, *and in future be guided by it.*

We do not wish to dampen the interest of any one, nor discourage any one from contributing, and for this very reason we try to discourage the practice of supporting certain designated pupils, because we have seen that the result in several instances has been disappointment and discouragement.

Will it not do for a Society Band, S. S. Class, or individual to feel that they are supporting a pupil without knowing the name, &c? They can then take part of the credit of *all* the good the school does, and not run the risk of feeling that their special object has turned out a failure.

There are quite a number of the girls of the Sialkot Boarding School supported in this way. May I not ask those furnishing this support that they do not expect in future a letter concerning the girl. I will try to write about the school occasionally and let the friends know how it is prospering through the church periodicals, but I must beg to be

excused from the burden of private letters on this subject. I have another request also. Please do not send presents to the girls, not even cards. I make this request for the same reason given in the article I have referred to in the *United Presbyterian* that it fosters a wrong spirit in the recipients (many of them) and excites the jealousy of others. I am almost afraid to send this lest we may not be quite understood. It is not in a spirit of fault-finding, nor blame that it is written. We ourselves did not see the evils at first and thought it a good thing and encouraged it. But experience has taught us it is not the best way and we only wish to let the friends at home know what we have learned of the workings of the plan. So let no one be discouraged, nor withdraw their support, but increase it if they can. Support a scholarship, but let it not be a particular girl. Above all pray for our school that *all* in it may be led to consecrate themselves to the service of Christ. L. McCAHON.

American Mission, SIALKOT.
March 17, 1888.

My Dear Children: For some time I have been wishing to come into your circle and talk to you about India; but I do so much miss your bright smiling faces, the sparkling eyes and many manifestations of interest that I am inclined to lay down my pen and say what can I write of interest?

The cold season is almost past and the trials of the heat coming on, and as we are now standing on the border lines we can look back over the winter's work and see some of the results and our encouragements to go on. As my work is medical over evangelical, I will tell you something of that. I asked the children last fall to contribute to the building of a hospital in Sialkot, but as no contributions have been received I was obliged to rent a native's house and fit it up to begin work in. On Jan. 13th I opened the medical work in the city of Sialkoti, and now at the end of two months I have seen one thousand different women and children. This one thousand have received medicine fifteen hundred times, each time listening to the teaching of God's word with much interest.

I have the door of the dispensary opened at eight in the morning (cold season) and kept open one hour. At the door each woman is given a little piece of paper with the number of coming written on it, (those who come first are seen first,) beginning at one and going up. In the hour from fifty to seventy women will be in the yard, seated, and waiting for worship which must begin the day's work. This consists of reading a portion of God's word, prayer and short talk on the portion read. This lasts fifteen minutes, after which I see the patients, they coming into my office one by one according to the number on their paper, the rest remaining seated and listening to the religious teaching which is still being carried on by a Bible woman. This keeps me till about one p. m., when I return home to my breakfast, and an hour's rest, after which I make visits to the houses of those in the city who, owing to being too ill, or for other reasons, are unable to come to the dispensary. This generally occupies my time till late in the evening, when I return home and retire to rest with the pleasant prospect of being called out of bed any hour in the night by some unknown heathen, taken to some dark dreary corner of the city, and there, amid filth and stifling odors, watch by the side of some poor sufferer till morning. I will try to describe one of these night visits to you.

One night I was called to see a sick woman, and started out accompanied by my sais, (the man who takes care of the house.) The man who brought [illegible]

message riding behind on horse back until I reached a place where I was obliged to leave the sais with the horse, and proceed up a narrow street accompanied only by the strange man who had called me. Arriving at the house and entering the outer room, which is a stable, passing the cow and horse, which have no kindly feelings toward white people, but which are kept by the man from doing me any hurt, I enter the living department. The first room contains three char-pai (bedsteads) with some filthy bedding on which some six or eight children and two or three women are asleep.

From this I am inclined to turn with disgust and horror. The room is about nine feet long and six feet wide. In one corner is the bed on which the sick women lie, equal in cleanliness to the ones just described. The door is shut. The wall is solid from top to bottom, rendering it impossible for air to enter. Near the bed is an open vessel with burning charcoal giving off gas in the room. In one corner is a little grease lamp burning. Around the bed are a number of native women, called dais, who profess to understand the case in hand, and who are practising barbarism to an unspeakable degree, while the suffering of the poor victim cannot be described. The dais on my entering leave the bed, and, seating themselves on the floor along the wall, take themselves to their hugga (a tobacco pipe) and mingle the fumes of tobacco smoke with the already stifling air.

With much difficulty I persuaded them to heat me a little water on the charcoal fire and with the soap towels, medicine, etc., which I always carry with me, I endeavor to do what I can for the sufferer. Almost as soon as I enter I feel the effect of gas poison in my head and should I step out in the open street the dais at once resume their fiendish work. Thus I must stay myself or call one of my christian friends to watch while I take a little rest. But this letter is growing long and the mission at our last annual meeting gave me a subject to talk about which I must not pass over. You all remember that I asked you last fall to contribute to a hospital for these poor women and children of India, and, though none of your contributions have reached us, we know you are laying by your pennies and voting your contributions to the hospital. Our mission wishes me to ask you to contribute five thousand dollars toward the hospital at Sialkot, and that you send the money through the Board.

It is very much desired that all sending money through the Board would send a letter direct to me telling the sum and date of sending it.

We wish to begin building by the first of October, and, as there are often delays in receiving money sent, this would enable us to make our plans more definite. Dear sisters, will you not help us in this work? Will you not urge the children bands, Sabbath schools, etc., to take an interest in it. Pastors, superintendents and teachers, will you not lend us a helping hand?

Sending this forth with the earnest prayer that it may not return void, I am your loving friend,

MARIA WHITE, M. D.,
American Mission, Sialkot.

A speaker prefaced her address to the ladies of the Woman's Board of Missions by quoting the remark of an old colored woman, who said: "Well, if the first woman God ever made was able to turn the world upside down, all these women ought to be able to turn it right side up again."

I am not what I *was;* I am not what I *would be;* I am not what I *should be;* "by the grace of God," I AM WHAT I AM.

REPORT OF MISSIONARY CONFERENCE,

Which met at Amsetsae, India, Feb. 21, 1888. Continued from last issue—by Miss Rose McCullough.

2. P. M. Meeting opened with prayer; then report of committee for grading Bible women, by Miss Greenfield, followed by a paper on Mission Agents, their supply and selection, by Miss Healy.

Miss Healy said, The subject allotted to me is one of great importance. Only those should be accepted who have themselves accepted the salvation they offer to others, and have for themselves heard the call, "Whom shall I send," and have replied from the heart "Here am I, send me." We shall all agree also that certain qualities are essential; primarily, love to Christ and to souls; then patience, wisdom, courage and zeal. But I wish more particularly now to speak of certain *classes* of workers and that we should then consider which of these is best fitted for work in this country.

1. Europeans from home. These have had usually a training that prepares them to organize and superintend mission work; to give instruction to those who are chosen from this country and have not had their advantages, e. g. to hold Bible classes and also to give secular instruction needed to help them in teaching. Then their home education should have fitted them more easily to acquire a foreign language, and to find out the best means of learning, as teachers in this country are not suggestive and need to be taught *how* to teach.

In the home country we supposed that those who offer themselves for mission work have engaged in work among the poor and ignorant, and thus had their sympathies drawn out to these.

These are the advantages. The disadvantages are not small.

1st. Climate. 2nd. Circumstances trying to temper and patience, so utterly unacquainted with the people, their habits, customs and disposition—much damp the ardor of first love. 3rd. Necessity of acquiring at least one foreign language before any advance can be made, is a difficulty.

2. Europeans born and trained in India. There is all likelihood of standing climate better. No missionary society has had to incur expense in sending them out; if health should fail is not so serious a matter. Speaking only of those who are children of Christian parents and educated in Christian schools. They could begin work earlier in life than those sent from home if associated with experienced workers.

3. Eurasian helpers. In some ways these appear suitable for the work. They are in the country accustomed to the climate; familiar with the language, and should know more of the habits and customs of the people than those who come from a foreign land. Yet, though we are glad to know there are bright exceptions, we fear in many cases these are apt to despise the people among whom they live, and are not either by constitution or habits as active and energetic as desirable. We have also heard it said that while they may do school work well and acceptably, in zenanas, they are not always readily received by the women, who wish to know all they can find out as to the circumstances and position of those who come to teach them. This is a discouraging fact for this class of workers. They are too often looked upon as neither one with the people themselves nor with the foreign missionary, and being discouraged by the reception they often meet, lose heart in the work, and are thus not well fitted to carry it on, needing as it does so much steady perseverance and faith.

4. Our native helpers. I wish to

divide these into two classes: (a) women taken from their homes and families, (b) widows with no young children, and unmarried girls trained in our Christian girls' schools. (a) Women with families. We know many of this class offer themselves, some we trust, with pure motives, love to Christ and to perishing souls; but far more, we fear, simply as a means of livelihood. In some cases such women are the bread-winners of the household, the husband being either out of work or perhaps too indolent to seek employment, content to let the wife's earnings keep the home together. We cannot but think that where there are young children, it is best to not employ them. (b) Widows and unmarried girls. With regard to both of these classes we have no difficulty as to any home duties neglected—but another difficulty meets us, namely their unprotected condition. We all know in the case of *young* widows and unmarried girls this is a serious difficulty in this country, both as regards their home life and the sending them to zenanas, where they might be exposed to insult.

Elderly widows, whose hearts are truly in the Lord's work, and who can teach and simply tell the Gospel message, though in early life they may not have had the advantages of such an education as is now given in our Christian schools, are eminently fitted for one class of work—namely, that of going out to the villages or into the city gullies, or to hospitals, to sing and speak to the poor, ignorant women of Christ. For such work they are better fitted than for schools or zenana work, as here there is more real teaching work to be done.

As far as position goes, it seems to me that our younger Christian widows, if fairly well educated, are fitted for both. "They are free to serve."

For our school work, where we need good teachers, patient and pains-taking, who so fitted for this work as those who have lately left some Christian school, which should be a training school for those who wish to reach out a helping hand to their weak, ignorant sisters?

But now comes the question: If we employ young widows and unmarried girls, how are we to protect them? We cannot ask them to live with a married woman, and yet they must have some home provided. What commends itself to me is, the plan of having attached to each zenena mission house an enclosed compound, containing small houses, one for each worker, and some common arrangement made for their food, where they could be under the missionary's care, a few simple rules being laid down to guard without fettering them too much.

If, for each set of houses, a middle-aged or elderly widow could be appointed, to be house-mother and responsible for the conduct of those under her care, it seems to me we should go far toward securing the comfort of a true home-life for those girls. And such could be employed in city schools, properly protected in their going and coming, and the teachers of the school made responsible for their safety in school. Then we might have more efficient workers than in many cases we have now; and also our Christian girls' schools would be nurseries for training those whose hearts are given to the Lord, in such a way to fit them to be useful in this day and generation.

Mrs. Morrison's health did not permit her to prepare a paper, as she had promised, so Miss Healy gave a few hints on "Their training and employment."

1. Desirable that they retain their own dress.

2. Great attention should be paid to the study of the vernacular, i. e. urdu, &c.

3. Those hoping to take up mission work should be taught how to teach. Special attention should be paid to this training in bible study, and this training should be in connection with a school

After some discussion on the above papers, adjourned to meet the next day at 10 A. M.

In the evening a meeting was held in the chapel attached to St. Catharine's hospital, to consider the subject of the Second Advent.

The meeting was held by the lady physicians in charge of the hospital and their assistants. They are all strong Second Adventists, and took that opportunity of having a meeting.

WEDNESDAY, Feb. 22nd.

10 A. M. Devotional meeting, conducted by Miss Luther, who read Thess., 2nd chapter, and made some remarks upon it.

A paper on "Christian Girls' Schools" was read by Miss Keay, who has charge of the Christian Girls' Boarding School in Lichore.

Miss Neave's paper on "Their relation to missionary work" was read immediately after Miss Keay's. Then followed a discussion upon both. Miss Neave's paper was a "spicy" one, showing that Christian girls' schools, in furnishing good wives and mothers as well as teachers, did good mission work.

In the discussion that followed, A. L. O. E. claimed that the schools did *not* furnish "wives" as they should, as she *could not* get wives for their good boys drawing small salaries; that the girls preferred remaining unmarried to taking a man with a small salary. Dr. Hewlett said, admitting such to be the case, "What can we do about it, as some of *us* are not married and do not intend to be?"

During the discussion it was shown that the adopting of English habits and customs, in the schools, made it impossible for a girl to live upon a small salary. The following resolution was then adopted almost unanimously:

Resolved, That a strong effort be made to repress the tendency to introduce English habits in regard to dress and food, and more stress to be placed upon teaching languages of the country.

Another resolution was also passed:

Resolved, That it is not advisable that any lady should work in Christian girls' boarding schools until she has had two years in the country, to enable her to become acquainted with the language and habits of the people.

Perhaps it will be best for me to state just here that we were pleased very much to find that our Girls' Boarding School at Sealkot is the best *mission* boarding school for girls in the Punjab, with the exception of one in Dehli, which is on the same principle.

Yours Truly, ROSA MCCULLOUGH.

THE GOSPEL IN BASKETS.

By Rev. Dwight Williams. (The same Gospel which the W. M. S. sends in barrels and boxes for the frontier, &c.—ED.)

Go carry the Gospel in baskets,
And preach to the sad and the poor;
Take bread to the weary and hungry,
And leave a kind word at their door;
O, then you can tell them of Jesus,
And they will believe what you say,
The heart and the hand go together
In scattering seeds by the way

Go carry the Gospel in baskets,
Thy bounty will be as the balm,
That freshens the air in the morning
With answer of blessing and psalm,
To kindle a fire on the embers,
Where little ones shiver with cold;
To smooth down the pillow of sorrow
When pilgrims are weary and old;
Then pray for a blessing upon them,
And you like an angel will seem,
And looking beyond you to Jesus,
Heaven will be more like a dream.

Go carry the Gospel in baskets,
And faith will take hold of the gift,
And up to the table of blessing
The soul of the hungry will lift,

A basket of blessings, God help you,
Shall kindle love's altar aflame,
A light heart to lead them to Jesus,
And speak to the praise of His name;
The little things carelessly wasted,
O give as the manna of love;
Go carry the Gospel in baskets,
And point to the mansion above.

Go carry the Gospel in baskets,
And preach the glad tidings of old,
When Jesus spake peace to the weary,
And you shall have jewels to hold.
—*Women's Home Mission.*

Editorial Department.

WOMAN'S GENERAL MISSIONARY SOCIETY.

THE fifth annual meeting of the Woman's Missionary Society has come and gone, but not the sweet memories of the interesting and profitable meetings in which we were permitted to gather, and where the interests of the missionary work of our beloved church were faithfully and earnestly presented and considered; and here we wish for some new adjective to characterize the kindly hospitality shown by the ladies of Washington, Pa., and vicinity, in their homes, in the beautiful church, graceful and bounteous in all their provisions for the comfort and enjoyment of their guests. Washington is "beautiful for situation, a city set upon a hill," and the two days of conference and spirtual intercourse were there quickly and pleasantly spent. We hope the incoming of so many strangers and friends in their midst may be blessed to them, as it was the united testimony of all visitors, it is "*good* to receive," even if it is considered the "*blessed* thing to give." To compute fully the results of such a meeting would scarcely be possible. To say that they will be fruitful in increasing the membership in our missionary societies; in stimulating to more generous giving to the cause of the Lord, and quickening zeal, all of which we hope will be done, does not give full expression to their utility. The uniting of interests, the enlarged conceptions of the work, with its plans and needs coming from interchange of thought and varied information and suggestions, will meet a want and form a basis of supply that no other means could so well furnish. For this reason, as well as others which might be mentioned, every Presbytery ought to be represented, not by a report of its own work in particular, but by some person who can carry back to their anxiliaries something of the contagious enthusiasm which comes from contact with combined devotion and experience, as well as an intelligent report of the operations of the General Society, which will serve as helps for efficient future work. A spirit of love and harmony pervaded the meetings. Papers containing valuable information and the plans of work presented were fully discussed, and a hearty spirit of co-operation was visibly manifested. Of the devotional part of the meeting we wish to make special mention. We have reason to believe the Great Head of the church was in the midst, that the promise, "I will dwell in them and walk in them" was verified. The devotional exercises of Tuesday evening, May 8th, were a fitting preparation for the two days of business to follow. "Our need of the Holy Spirit" was the subject of this service, and characterized by a most tender and deeply felt spiritual influence. The opening address of the President, "A glance over the world-wide mission field," was well handled, showed careful study and research, and

was well received by the large audience, being listened to with marked pleasure.

REPORTS.

The report of the work from all quarters was stimulating and encouraging, and while there has been an increase in contributions of individuals and societies, and fifty-one organizations reported as new (about fifty failing to report to the corresponding secretary of the Women's Board) we feel sure there have been other gains which cannot be computed by numbers or by outward or material reckoning. The reports show that there has never been more direct communication and more active and intelligent sympathy among the workers at home and those abroad; never more sensible contact with the demand and the supply than the past year. Very much of this is due, under the blessing of God, to the efficiency, earnestness and promptness of the Women's Auxiliary Board in the planning and prosecution of their work. We recommend this Board, with its newly-made plans for enlargement of the work, to the confidence and co-operation of auxiliary societies.

MISSIONARIES.

The presence of Mr. and Mrs. Giffin, from Egypt, Mrs. Crawford, from Syria, who have just returned to their native land, from active service in the foreign field, was very inspiring. The face to face look, the warm grasp of the hand, the never-to-be-forgotten words, do much toward uniting Christians in the bonds of love, as well as to a more stimulating and vigorous prosecution of the missionary work. We cannot but lament the loss of health from overwork, &c., which often compels our missionaries to "Come apart and rest awhile." Yet we believe our work at home would not be so intelligently conducted, if none returned to tell us in person of the results already achieved and of the magnitude of the work yet to be done for which the church at home is largely responsible; their days of rest are still days of fruitful labor, and their presence among us an inspiration and benediction. Photographs of absent and deceased missionaries were well arranged, and one could but feel as if introduced into a parlor to meet well known friends.

EXERCISES OF THE CHILDREN.

Possibly no part of the exercises of the convention were more thoroughly enjoyed than that of the second evening, which was very happily devoted to the children. Missionary work is suited to all ages, classes and conditions, yet if upon any class it has peculiar claims it is upon the young. It is they who constitute a rear guard of sympathy and support. From their ranks must be drawn supplies for future needs and work, and if this evening's exercises are a precursor of what that future work will be, it starts with the finest promise of efficiency and success. We earnestly hope the youth are not only being taught the knowledge of the work of the church but their young hearts are being filled with love to Christ and obedience to His commands; then will *heart, brain, hands, feet* be employed in His work. Let the children pass on to the front; give them work to do for Christ. Then shall Satan's kingdom tremble, and the strengthened army of God move on to certain victory. "Out of the mouths of babes and sucklings hast thou ordained praise."

THANK OFFERING.

And what shall we say of this service, The key note was struck when the President read, among other appropriate passages, "Give unto the Lord the glory due unto his name, *bring an* offering, come unto his presence with thanksgiving." And whether the figures $5540 realize or exceed the hopes entertained, they do represent a good deal of planning and managing. We cannot know the history of each struggle in weakness, of each self-denial, of each

widow's mite represented by the figures in the amount of money, but we know it is all recorded, and the thank-offering service has fulfilled its mission. All hearts were touched and many eyes were misty when the delegate from the last presbytery on the list announced that one thousand dollars had been given as a thank-offering by Mrs. Clokey, of Springfield, Ohio. This service, conducted with the utmost simplicity and devotion, was very appropriately closed by the large audience joining heartily in singing Ps. 92-11-12-13 verses.

THE OUTLOOK.

And now the new year is before us. If it shall show better work than the last, it is because experience has strengthened our faith, and more of the women of our churches have agreed to "come with us," and because a larger proportion will have learned the excellence of united effort and giving. The vision may tarry, but it will come. We may not avail ourselves of the privilege of helping it on. We may decline to use our time and influence on its behalf. We may turn a deaf ear to the loud cry, "Come over and help us." Yet, "God *will work* and none can hinder."

This report is by no means complete. We would that more time and space could have been given to putting these paragraphs together in a manner more worthy the proceedings of the late convention, which, by common consent, has been decided to be the most pleasant, and, we hope, most profitable of the meetings yet held. The sudden illness of the efficient Sec'y, Miss McDowell, who is also the Secretary of the Magazine Committee, was very much to be regretted, and sympathy was freely expressed. Papers expected to be in her possession on her return home are not at hand.

It was not thought wise by the Magazine Committee to publish the minutes of the Convention as they have been already read, largely in the church papers, and the committee on publication expect to have these for distribution by the time this number reaches our subscribers. And we would urge our readers to supply themselves, as they will contain a full account of the convention.

IT was with regret that the remaining members of the Magazine Committee allowed the resignations of the retiring members to go up to the W. G. M. S. unaccompanied by a protest. But there seemed to be no alternative, experience having shown it to be impossible for persons so widely separated to work together in an enterprise that requires such constant attention.

MISS Madge Golden rendered efficient service as assistant secretary of the Convention at Washington, Pa.

WE would be glad to furnish our readers with some of the items on Mission Band's, ways of raising money, &c., that were presented in the Convention. Remember, friends, facts are the fuel that feeds the flame of missionary zeal, but these facts we cannot publish unless you *furnish* them. We do not need to copy from exchanges when our own church has in her possession so many of these that will be a real benefit to the cause in which all are equally interested.

WE know our readers will join us in grateful acknowledgement to Miss Rose McCollough for her full and excellent report of the Missionary Conference held at Amritsar, India, to which she was a delegate from our mission in India. This has been a labor of love truly, whilst other duties have been pressing upon her time and strength.

THERE were 95 delegates present at the Convention at Washington, Pa.

AMONG the many favors received by the General Missionary Society, the reduced rates given by the railroads merits an honorable place.

FROM the East, South and West were received letters containing one dollar each for the thank-offering. The persons into whose hands they fell knew that on each envelope might have been written, "The result of self-denial." We know how, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality."

AT the late meeting provision was made for the necessary expenses of our Women's Board. It was an oversight that this was not done before. Every one knows that such an extensive correspondence cannot be carried on and so much money handled without expense; and certainly none would wish their work done at the expense of others.

MRS. BRICE, who prepared the article in this number on "Mexico," is a member of the A. R. P. Church, South. It is gratifying that the women of this church have felt a sufficient interest in our work not only to subscribe for the Magazine, but to contribute to its pages.

OUR readers will please bear in mind that the first volume of this Magazine will end with the next number, July. As a large proportion of the subscriptions will expire with that issue, it is *earnestly requested* that those desiring to renew their subscriptions will do so by the *fifth* of July. The committee intend to adhere strictly to the cash system with which they commenced. The renewal of subscriptions early is asked that your Committee may know how many Magazines will be needed. Presidents of Societies, agents for the Magazine and all who are interested, will please give this matter prompt attention.

NOTICEABLE among the visitors at the meeting of the Women's General Missionary Society, recently held in Washington, Pa., was Rev. W. G. M. Hays, pastor of United Presbyterian church, Waitsburg, Washington Territory. Sincere regret was expressed by many that time could not have been given for a hearing to one representing the extreme northwest portion of our church in regard to this new and interesting field. In a few minutes conversation with Mr. Hays, at the close of the meeting, the following facts were learned: The United Presbyterian church of Waitsburg was organized in the fall of 1885. A neat frame building was erected. There is a resident membership of 30. The average of attendance on public worship for past year, was 100; on Sabbath school, 35. There is also connected with the congregation a fully equipped Women's Missionary society, which contributed the liberal sum of eight dollars to the thank-offering. The congregation is free of debt and in good working order.

In addition to excellent common school advantages in Waitsburg is an Academy. This institution for higher education is in its second year; was founded under the auspices of the United Presbyterian church, and during the present year (1887–8) 60 students have been enrolled. A joint stock company of the citizens of Waitsburg has erected a building at a cost of $4,000. The same company has pledged $1,500 additional for the support of the academy for three years. The United Presbyterian church has pledged an endowment fund of $5,000 for permanent support, to be invested within three years. Of this sum $1,000 has already been raised. This fund is divided into 500 shares, ten dollars a share, of which individuals, Sabbath-schools and missionary societies would do well to take one or more shares each, and thus help fulfill the pledge given by the church and aid a worthy cause.

OBSERVATIONS ON THE W. G. M. S.

BY MADGE A. GOLDEN.

THE address by the President, Miss Clokey, showed great study and care in preparation and a remarkable knowledge of our mission work. We are glad to learn that it will be published in a more extended form. It should be in the possession of every one interested in the cause.

It would be remarkable, were it not so common at the meetings of the W G. M. S., that every one whose name was on the programme was present and pre-prepared except Dr. S. E. Johnson, and her address was read by another.

It is not usually thought that there is much poetry in figures, but all who listened to reports from officers of the Board and committees would agree that statistics can be made quite as entertaining as poetry.

Some important publications were announced, among them a pamphlet containing a summary of rules of order. This little book deserves special commendation for its convenience and the fact that it supplies a long-felt want.

A model constitution for missionary societies was offered for sale. Any one who has been appointed to draft a constitution for a W. M. S. will appreciate this model.

The Woman's Magazine was announced to be in a flourishing condition. All that is needed is more subscriptions. The Magazine is a remarkable publication in that it is a work of ability and entirely a labor of love.

Miss Clokey, in answer to repeated requests, will publish a manual for the use of mission bands. It will be awaited with eagerness and will meet a long-felt want.

What wonder that nearly every report emphasized the necessity of exactness in presbyterial reports. If presbyterial officers would be more prompt and exact, officers of the Board and the W. G. M, S. would not be so much overworked.

A very noticeable feature of the convention was the presence of the dainty little pages whose quiet flitting here and there added so much to the comfort of delegates, officers and visitors.

Dr. Johnson, pastor of the congregation which added so much to the enjoyment of all present, gave his impressions of the meeting. One was, his pleasure in the fact that the ladies knew so much of parliamentary law. Another was, the fact that they evidently regarded it as a means and not an end.

Among other visitors we were glad to see Rev. and Mr. John Giffin, Asyoot, Egypt; Mrs. and Miss Crawford, Damascus, Syria; Rev. W. G. M. Hayes, Waitsburgh, Washington Territory; Miss Aiken, Knoxville, Tenn,; Mrs. J. A. Ramsey, Bluestone, Va.

The United Presbyterian congregation of Washington, Pa., expressed a vast amount of kindness in the cordial reception given to delegates and visitors, and, with surrounding congregations, prepared a bountiful dinner on both Wednesday and Thursday.

LONDON contains more Jews than Palestine, more Roman Catholics than Rome, more Scotch than Aberdeen, more Irish than Belfast, more Welch than Carcliff, and 200,000 foreigners from every quarter of the globe.

When will every kindred tribe and
tongue,
Proclaim Him Lord of all?

RECEIVED—For the Mrs. Martin Memorial fund up to date, May 17th. Missionary Societies: 6th church, Allegheny, Pa., $2.00; Monroe, Iowa, $1.60; Greensburg, Pa., $1.00; 2nd Allegheny, Pa., $2.00; 3rd church, Xenia, O., $5.00; Laurel Hill, Pa., $1.10; Mrs. Lizzie Logan, Londerry, O., 10 cts.; Mary P. Morrow, Ewing, Neb., 13 cts.; a friend of missions, Coila, N. Y., 40 cts.; Mrs. Margaret Bigger, Sugarcreek, O., $1.00; Mrs. Jane Waddell, New Concord, O., $1.00; Jean McDonald, Oxford Retreat, O., 20 cts., Mrs. Calun Pollock, Uniontown, O., 15 cts.; Miss Ella Pollock, Uniontown, O., 15 cts.; Mrs. Rev. J. I. Frazer, Beaver Falls, Pa., 50 cts.; Mrs. Rev. A. L. Vincent, Spring Hill, Ind., $1.00; Miss Mary Vance, Wheeling, W. Va., $1.00; Mrs. E. M. Campbell, Allegheny, Pa., $2.00; Mrs. Thos. Fergus, Elizabeth, Pa., $1.00; Mrs. W. H. Shaw, Bellevue, Pa., $1.00; from a very dear friend of Mrs. Martin, Monmouth, Ill., $5.00.

If the name of any person who has contributed to the memorial fund, who has been omitted in these columns, will they please write to the undersigned immediately. It is also urged that any one wishing to give to the worthy object will do so at once, as we wish to close the fund by the middle of June, or, at the farthest, the 1st of July. It is thought that the one hundred dollars is the least amount that the ladies of the United Presbyterian Church of America would feel they could offer for this purpose. Seventy-six dollars of this sum is on hand; let it speedily reach one hundred, and then it will be handed over to the Women's Board for the purpose for which it is intended.

MRS. J. G. CARSON, Treas., Xenia, O.

IN sending postage stamps subscribers will be careful not to send any but one and two cent stamps, as we cannot use those of a higher denomination.

MINUTES OF GENERAL MISSIONARY SOCIETY.

PRESBYTERIAL societies and others desiring copies of the proceedings of the meeting of the General Missionary Society, held in Washington, Pa., on May 8, 9, and 10, 1888, will please order at once, so that they may be sent by express and thus save postage. Parties ordering less than one dozen copies will please remit three cents additional for each copy. in order to pay postage. Price 15 cts.

MRS. H. C. CAMPBELL,
187 Sandusky St., Allegheny, Pa.

THIS ninteenth century may well be called the century of Christian effort, when the dark corners of the great cities are laid bare for the light of heaven to come in; when hospitals and schools are multiplying; when churches are being erected upon the frontiers to keep pace with the advancing population; when the nations of the earth have opened wide their doors, and there is scarcely a spot so wild, so remote which the missionary, with the Bible in his hand, has not penetrated; when even woman with a zeal and unanimity of effort unknown before has come forward to assist in the moral elevation of her own land, and to help send the gospel to the lands afar.

And this is right. Not one jot should be abated. Yet is it not wise, amid the noise of conflict and din of battle, when the enemies of truth are being overthrown, for each heart to ask how much there is of earnest prayer and deep Christian experience lest the word should come, "These ought ye to have done and not to leave the other undone."

"On! with thy heart in heaven,
Thy strength thy Master's might,
'Till the wild waste places blossom
In the warmth of the Savior's light."

Women's Auxiliary Board, &c.

PITTSBURGH, PA., May 1, 1888.

It was necessary to hold an all-day meeting this month in order to hear annual reports from the secretaries and to transact the ordinary business requiring attention.

The Treasurer's annual report had to be postponed because of lack of time for preparation. This will be readily understood when it is remembered that her books were not closed until April 30, and the Board meeting on May 1, gave very little time even for the usual monthly report.

For this reason it was decided that hereafter the Treasurer's books will close April 15th.

Receipts for the month, $3,110.29.

The Foreign Board assents to the establishing of a hospital at Sialkot, and has committed to the Women's Board the matter of securing the necessary money.

At the April meeting it was resolved to raise $5,000.00 for this purpose; so believers in medical missions will please take notice and send in their contributions promptly.

The Home Board reports the election of a superintendent, matron, and teaching staff for Warm Springs schools. The Women's Board has already paid over $1,700.00 of the amount required for the erection of buildings, and it is earnestly desired that the whole church, Sabbath schools, missionary societies and all, will give attention to this particular work for which United Presbyterians are responsible.

The Corresponding Secretary of Freedmen's Missions was authorized to recommend to societies six scholarships in the Little Girls' Home, each amounting to $55.00 a year.

The Rules of Order, prepared by a committee of Alleghany Presbyterial Association, were adopted and recommended to the General Missionary Society for use in the woman's societies throughout the church.

They will be welcomed by many who have felt the need of a condensed, parliamentary manual to guide them in conducting a meeting of any kind.

The Rules of Order will be sold at five cents a copy, or $3.00 per hundred—not including postage when sent by mail.

All orders should be addressed to the Recording Secretary, Bellevue, Pa.

MISS M. M. SHAW, Rec., Sec.

COMPARATIVE SUMMARY OF PRESBYTERIAL REPORTS.

Societies reported as new. Bands, 26; Y. Ladies', 9; Y. People's 2; W. M S. 14—51.

	1888.	1884.	1885.	1886.	1887.	1888.
Presbyteries Represented						56
Presbyterial Societies	16	27	25	32	41	43
Congregational	835	845	869	469	552	676
Members Reported	10,583	11,007	12,071	13,585	15,504	17,529
CONTRIBUTIONS:						
Foreign Missions	7,546	8,365	10,177	10,783	13,803	15,619
Home Missions	4,804	4,227	4,924	5,650	5,835	5,763
Freedmen's Missions	2,062	2,103	2,788	6,276	7,319	3,215
Church Extension	906	860	1,066	2,121	1,189	2,108
Congregational Purposes	.....	.....	.....	9,819	12,488	12,970
Other Objects:						
Ministerial Relief						442
Orphan's Home						471
Miscellaneous						4,879
Total "Other Objects"	10,839	12,528	10,782	4,120	5,812	5,192
Total	$25,761	$28,083	$29,767	$38,749	$46,395	$44,467
Boxes not included						6,310

We learn that the 6 Presbyterial Secre-

taries sent to Sec'y of the Women's Board the most correct report.

1. Monongahela.
2. Des Moines.
3. Beaver Valley.
4. Monmonth.
5. Westmoreland.

The L. M. S., of Conemaugh Presbytery met at Homer City, April 25 and 26. Rev. Wm. S. Owens, D. D., occupied most of the evening session with a "Talk about the Home field, and its claims;" which was much enjoyed by all present.

The roll showed thirty members present. All the societies in the Presbytery but one were represented by delegates. A cordial welcome was extended the convention by Miss Maggie Mitchel, response by Miss Sallie Stroupe. Both papers were replete with good earnest practical thoughts.

The report of the Secretary showed that commendable progress has been made during the past year. The number of members has been increased, more money has been raised, all business has been conducted in a more systematic manner, and a greater interest shown in the mission work of the church. Two new organizations were reported; a Young Ladies' Society at Blairsville and a Children's Band "The Willing Workers" at Johnstown.

The Treasurer's report was also encouraging. All the societies, but one, have paid their full quota towards the salary of our Missionary; besides making appropriations to "other objects." Considerable surplus remaining in the treasury, it was resolved to appropriate $50 towards Home Missions. Mrs. Hastings, our faithful and efficient Treasurer, was re-elected by acclamation for three years.

An amendment to the constitution was presented, changing the time of the annual meeting from the *last* Wednesday of April to the *first*. Laid over until the September meeting.

An instructive Bible Reading was given by Mrs. Rev. Patterson on "God's Workmanship. The paper assigned to Elderton Society, subject; What can we spare for the cause of Christ?" was read by Miss Mary McNeal, and was well worthy of special commendation.

The following persons were chosen delegates to the General Convention:

Mrs. W. H. McMaster, Miss C. M. W. Foster, Mrs. J. S. Hastings, Miss M. Lide Orr.

Alternates.—Miss Mary T. Clements, Miss Allison, Miss Mattie Anderson and Mrs. Wm. Lowman.

Miss M. Lide Orr, Miss C. M. W. Foster, Mrs. Rev. Owens, were appointed a committee to prepare by-laws and present them for adoption at the semi-annual meeting.

Interesting letters were read from our missionary, Miss Kate Corbett, showing her deep heart-interest in her work.

The Committee on Resolutions presented the following:

WHEREAS. As a Presbyterial Society, we have commenced knocking at the door of our ecclesiastical courts for admission into our Home Mission field and work, not alone by contributing financial support, (a privilege never refused us) but more especially that women be admitted as missionaries and teachers; and after hearing Rev. Dr. Owens' excellent address last evening, in which he impressively referred to this want in the Home field, therefore,

Resolved, That we continue to knock and agitate until the duty and privilege of woman to offer her person as well as her means upon this altar of humanity be duly recognized.

Also, Inasmuch as we have learned with gratitude of the numerical and financial success of our "Women's Magazine," notwithstanding the diffidence of many to "go forward" in the much needed enterprise,

And whereas, Our experience in undertaking the support of a missionary in India was much the same, and the result of the going forward in the name of the Lord, the same, therefore,

Resolved, That we gratefully acknowledge the good hand of God in guiding us hitherto; and henceforth inquire only for the path of duty and need, and when it appears before us as clearly as in these two instances we will go forward without doubting or distrust.

Resolved, That teachers, superintendents of Mission Bands etc., be instructed to respond to the invitation extended them by the Magazine, to report to the same their methods of work and promoting interest in their societies.

Resolved, That we urge our teachers of youth, whether in schools, bands or homes, to cultivate babits and love of purity, by total abstinence from intoxicating drinks and tobacco, and from words and thoughts which are in violation of the Third commandment.

And also, as the tendency of the times seems to be to divert both children and parents from the sacred observance of the Sabbath, inclining them to run with the multitude who observe the Lord's day as a holiday instead of a holy day, therefore,

Resolved, That we put forth renewed efforts in keeping with the need of the hour, and the vows that are upon us, to save the children from the prevailing idea that our religion is a hard master in requiring one day in seven for spiritual enjoyment and growth in grace, and by our own example and instruction to convince the children that the Lord's day is a happy day in the households of God's people.

Resolved, That we highly appreciated the address of Rev. Dr. Owen, on Home mission work.

Resolved, That we appreciate the kindness of the Homer Society for providing so kindly for our entertainment, and especially do we give a note of thanks to the friends of other denominations who have aided them in making our stay among them so pleasant. Such interacts of kindness unite us of different views and persuasions, more and more to each other, and bring us to realize that we are in truth all "one in Christ."

Resolved, Thanks to our Treasurer for so faithfully serving her term of office. And now setting a good example to other officers, viz: that when the society so appreciates their labors as to reelect them, they accept as "dutiful servants."

MISS C. M. W. FOSTER,
MRS. J. D. BROWNLEE,
MISS MELLIE CAMPBELL.
Committee.

The paper for the next meeting was assigned to the Blairsville Society, subject: "Tobacco versus Christian Missions."

Mrs. Celia Patterson presented a suitable memorial on the death of our coworker, Mrs. W. W. Pike.

A recitation, "God's Ways," was given by Miss Sallie Hicks, of Blairsville Band. An invitation to hold the semi-annual meeting at Shelocta was accepted.

The weather was delightful, the Homer City people kind and cordial, and all united in pronouncing it a *good meeting*.

MRS. W. H. MCMASTER, Pres.
M. LIDE ORR, Sec.

A member of one of the struggling Protestant churches of Paris said to a friend, "It is a rule in our church that when one brother is converted, he must go and bring another brother; and when a sister is converted she must go and and bring another sister. This is the way 150 of us have been brought from atheism and popery to simple faith in the Lord Jesus Christ."

Is this not just what is needed in the church now to make it the power for doing good that it ought to be—a loving personal service of each one brought to Christ, to seek out and lead to Him the unsaved?

Church at Home and Abroad.

THE late Earl of Shaftsbury said, "If London did not have its four hundred city missionaries, it would require forty thousand more police.

Maritime Presbyterian.

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HIS HIGHNESS, MOHAMMED TAWFIK,

KHEDIVE OF EGYPT